THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (MATT. 6: 19-21).

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THE PARABLE OF THE OWL EXPRESS.

A RECOLLECTION OF STUDENT DAYS.

BY DR. JAMES E. TALMAGE.

DURING my college days, now more than a quarter of a century past, I was one of a class of students appointed to field-work as a part of our prescribed courses in geology—the science that deals with the earth in all of its varied aspects and phases, but more particularly with its component rocks, the structural features they present, the changes they have undergone and are undergoing—the science of worlds.

A certain assignment had kept us in the field many days. We had traversed, examined and charted, miles of lowland and upland, valleys and hills, mountain heights and canyon defiles. As the time allotted to the investigation drew near its close we were overtaken by a violent wind-storm followed by a heavy snow—unseasonable and unexpected, but which, nevertheless, increased in intensity so that we were in danger of being snow-bound in the hills. The storm reached its height while we were descending a long and steep mountain-side, several miles from the little railway station at which we had hoped to take train that night for home. With great effort we reached the station late at night, while the storm was yet raging. We were suffering from the intense cold incident to biting wind and driving snow; and, to add to our discomfiture, we learned that the expected train had been stopped by snow drifts a few miles from the little station at which we waited.

The station was but an isolated telegraph-post; the station-house comprised but one small room, a mile away from the nearest village. The reason for the maintenance of a telegraph-post at this point was found in the dangerous nature of the road in the vicinity, and the convenient establishment of a water-tank to supply the engines. The train for which we so expectantly and hopefully waited, was the Owl Express—a fast night-train connecting large cities. Its time-schedule permitted stops at but few, and these the most important, stations; but, as we knew, it had to stop at this out-of-the-way post to replenish the water supply of the locomotive.

Long after midnight the train arrived in a terrific whirl of wind and snow. I lingered behind my companions as they hurriedly clambered aboard, for I was attracted by the engineer, who, during the brief stop, while his assistant was attending to the water replenishment, bustled about the engine, oiling some parts, adjusting others, and generally overhauling the panting locomotive. I ventured to speak to him, busy though he was. I asked how he felt on such a night—wild, wierd and furious, when the powers of destruction seemed to be let loose, abroad and uncontrolled, when the storm was howling and when danger threatened from every side. I thought of the possibility, the probability even, of snow-drifts or slides on the track, of bridges and high trestles that may have been loosened by the storm, of rock-masses dislodged from the mountain-side—of these and other possible obstacles. I realized that in the event of accident through obstruction on or disruption of the track, the engineer and the fireman would be the ones most exposed to danger; a violent collision would most likely cost them their lives. All of these thoughts and others I expressed in hasty questioning of the bustling, impatient engineer.

His answer was a lesson not yet forgotten. In effect he said, though in jerky and disjointed sentences: "Look at the engine headlight. Doesn't that light up the track for a hundred yards or more? Well; all I try to do is to cover that hundred yards of lighted track. That I can see, and for that distance I know the road is open and safe. "And," he added, with what, through the swirl and the dim lamp-lighted darkness of the roaring night, I saw was a humorous smile of his lips and a merry twinkle of his eye, "believe me, I have never been able to drive this old engine of mine, God bless her! so fast as to outstrip that hundred yards of lighted track. The light of the engine is always ahead of me!"

As he climbed to his place in the cab I hastened to board the first passenger coach; and, as I sank into the cushioned seat in blissful enjoyment of the warmth and general comfort, offering strong contrast to the wildness of the night without, I thought deeply of the words of the grimy oil-stained engineer. They were

full of faith—the faith that accomplishes great things, the faith that gives courage and determination, the faith that leads to works. What if the engineer had failed—had yielded to fright and fear—had refused to go on because of the threatening dangers? Who knows what work may have been hindered—what great plans may have been nullified—what God-appointed commissions of mercy and relief may have been thwarted had the engineer weakened and quailed?

For a little distance the storm-swept track was lighted up; for that short space the engineer drove on!

We may not know what lies ahead of us in the future years, nor even in the days or hours immediately beyond. But for a few yards, or possibly only a few feet, the way is clear, our duty is plain, our course is illumined. For that short distance, for the next step, lighted by the inspiration of God, go on!

FAITH ALONE NOT SUFFICIENT.

It is surprising, in the light of scripture and reason, that so many people accept as truth the doctrine that faith alone is all that is necessary for one's salvation. There are thousands of people who believe that nothing else is required—merely confess Christ with the lips, and acknowledge that He died for our sins, and we shall be saved. Many are of the opinion that our good deeds in no way assist us in working out our salvation. While in conversation with a gentleman recently, I was told that all my good works were as "dirty rags" before the Lord, that we do not become righteous by doing that which is righteous; but having become righteous, we do that which is righteous.

The fallacy and inconsistency of such a doctrine can easily be seen by those who will study it conscientiously from a scriptural and reasonable standpoint, and with a view of determining its true value. When subjected to a scriptural test, it becomes obvious that it fails to be sustained, as the whole tenor of the word of God declares that we must do the will of the Father, and obey His commandments. Christ is the author of our salvation, and has the right to say under what conditions we may gain an exaltation with Him. "Come, follow me," or do the works that I have done, is the teaching of the Savior to mankind. He instituted the Church with the ordinances therein for the edifying of the saints and to lead them on to perfection. But what need of the Church and its ordinances, according to the "Belief Alone" doctrine? None whatever, as it offers salvation independently of the Church as instituted by Christ. Would it be likely that Christ would organize the Church and establish certain principles and ordinances therein to be obeyed or observed if we could gain our salvation by faith alone? Is it not clearly seen that this doctrine tends to do away

with good works; in fact, gives one an open license to indulge in sin and break the commandments that God has given to His people, makes null and void such essential commandments as repentance, baptism, the sacrament of the Lord's supper, etc.

To say that good works are not necessary to salvation, and to say that the laws and commandments in the gospel, as laid down by Christ, are not essential to salvation, is substantially to accuse Christ of teaching false doctrines and of dealing in non-essentials. Are we to believe that Christ meant not what He said when He gave His last commission to His apostles, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28: 19, 20). Is it likely that Christ would command them to teach baptism and "observe all things," if it were not necessary to do so? Such a thought is wholly inconsistent with and repugnant to the character of Christ.

Are we to believe that good works are not acceptable to the Lord, that obedience to His commandments is not pleasing in His sight? The scripture is full of evidence that obedience is necessary and is the only way by which we can attain to an exaltation in the kingdom of God. Paul clearly states in Hebrews 5: 8, 9, that "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

Those who advocate the "Belief Alone" doctrine, select from the Bible in their attempts to substantiate their doctrine, a few isolated passages of scripture, usually from Paul. For example, "Therefore we conclude that a man is justified by faith without the deeds of the law * * * For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness" (Romans 3: 28; 4: 3). Those who hold opposite views generally quote from James, as he explicitly states that faith without works is dead, and that Abraham was justified by works.

Now, to some it may appear from these passages that the apostles were divided upon this fundamental principle of the gospel, and those who are unyielding in their claim that Paul taught faith alone without works, must necessarily admit that this is the case. Did Christ choose and ordain His apostles to cause divisions in the Church? Paul says, in I. Cor. 1: 10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Is it consistent to think that Paul would advise and counsel the saints to be of the same mind and judgment, and at the some time be himself at variance with James on such an important principle at this? Would the apostles so far

forget themselves as to be guilty of this offence? No, the trouble is not with the apostles, but with those who misinterpret the scripture.

We must consider the conditions under which Paul was laboring and the purpose in view that caused him to say that they would be "justified by faith without the deeds of the law." He was laboring to show them that people were no longer justified by the deeds of the old Mosaic law, that the law of carnal commandments had been superseded by the glorious gospel of light and truth, and that the gospel was for the Gentiles as well as the Jews. He was diligently endeavoring to get them to abandon the idea of gaining their salvation through certain ceremonial laws, and taught them that "to him that worketh not"—that does not continue in the dead works of the law—"but believeth on him that justifieth the ungodly, his faith is counted for righteousness." He wanted them to accept Christ as their Savior, and live according to the gospel as laid down by Him. Paul well understood their condition, for he had been in just the same condition himself a few years before. He had been raised a strict Pharisee, and adhered strictly to the old Mosaic laws; but received a revelation, and was now living in the light of the gospel. Is it strange to think that he would labor assiduously as he did, to get them to abandon their old ideas and take on Christ. His one desire was to create faith within them. He knew he must first do this, and then obedience to the commandments would follow, hence the reason for laying so much stress on faith. But this in no way does away with the teachings and commandments laid down by the Savior. Paul clearly set forth in Romans 2: 6-8, that good works are necessary, that those who obey not the truth, but obey unrighteousness, indignation and wrath will follow.

Paul had no intention of discouraging the saints in good works; but instead you will find that when speaking to Titus he very much encouraged them to perform them, for he says (Titus 3: 8), "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

Paul's allusion to Abraham being justified by faith and James' that he was justified by works, does not mean that they were in any way divided. They had reference to two different incidents entirely. Paul was referring to the fact that God had shown unto Abraham that his seed would be numbered as the sand of the seashore. He believed it, and it was counted unto him for righteousness. James was referring to an incident that happened some years later when the promise that he would be blessed with a son was fulfilled, and God had tested his faith by commanding him to offer up his son as a sacrifice, thereby showing that his faith was made perfect by works. He had proved himself before the Lord,

and thus was his faith made perfect by his works, an example that might well be followed by all.

Such a religion as "Belief Alone" is nothing more than a dead religion, merely the "corpse of religion." It takes away the incentive to good works and one becomes idle in spiritual things. If Christ is desirous of having us become perfect, even as He is perfect, how shall we ever attain to that perfection unless we do the works that He did? It is plainly seen that we must follow Him if we wish to gain the highest degree of salvation. It is necessary, after we believe and accept the gospel, to go on to perfection, increasing in spiritual things; or, as Peter says (II. Peter 1: 5-8), "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

We believe in progression in all temporal things, why not in spiritual things? It is the Lord's desire that we increase and progress continually in these things, and not remain in our childhood state always. We should seek after all good things in life that elevate and uplift us and make us better fit to meet our God at His judgment seat.

The Latter-day Saints are firm believers in good works. We believe that that desire which leads one to faith will stimulate a desire within him to do good works and to yield obedience to the commandments of the Lord. If we love the Lord we will obey Him and strive to carry out His instructions. We might well follow the Apostle James' instructions "to be doers of the word, and not hearers only."

Norwich. J. Arthur Wood.

COURTESY AND SUCCESS.

"Be courteous," is an injunction as old as the Bible. Paul was himself a model of courtesy, Christ has been called "the most perfect gentleman." Courtesy is a grace that adorns the noblest and ennobles the humblest.

True courtesy is not self-seeking. At the same time when Raleigh cast down his cloak for the foot of Queen Elizabeth he was not the first or only one who has found it a path-way to success, and for this reason, if no other, it were well for every boy to cultivate this grace.

The story is told of the owner of a nursery who was called from home. One day during his absence a customer came, and finding two boys, his inquiry was carelessly answered by the oldest that his father was away, "didn't know when he would be back." But the other jumped up at once and followed him out with a polite offer to show the stock, with the result that the stranger, irritated by the manner of the first lad and on the point of leaving, stopped, examined the nursery, and left an order of such an amount that

the father said to his son on returning, "You have sold the largest bill of any this season."

On one occasion a poorly-dressed boy of sixteen was riding on a street-car when a middle-aged gentleman entered. There was no seat for him, but he had hardly reached for a strap to cling to when the lad was on his feet, and, touching his hat, politely offered his, at the same time picking up and returning the cane the other had dropped. Presently, when he had again secured another seat, he yielded it to a lady, and with the same polite manner.

The next day the lad, who was a poor boy seeking employment and sadly discouraged that he had been unable to find any, was told that a certain firm intended enlarging their business, and hurried to the place, only to be answered by the manager that no more help was needed. Sorely disheartened, he was turning away, when the same gentleman to whom he had given his seat the previous afternoon came out of a private office. He was the head of the firm. Recognizing the boy and learning his errand, he called the manager to him and said, "I want you to make a place for this boy. He will be sure to treat our patrons politely, and I feel confident that he will do good and faithful work for us."

And that lad, grown to a man, and holding a responsible position with the firm, says, "I owe my pleasant and profitable place to something that did not cost me anything, and that is—courtesy."

Again, an office boy had often occasion to go into a business place, where he was only known in that way. One day a clerk asked, "Who is that boy? I always like to see him come in. He is such a gentleman in every way." The member of the firm to whom he had spoken answered, "I only know him by seeing him come in so often, but I like him very much. He certainly is a gentleman, boy though he is, respectful, courteous and neat."

A little later this same firm sent for the boy, and offered him a position, far better than he had ever held. In short, they offered to take him and teach him their business from the bottom up. That boy's future was also made possible by his courtesy.

Not long ago, it is said, the Russian government sent two representatives to this country to place a large order for a certain kind of machinery, requiring great skill in the manufacture, and in the making of which the Americans are their superiors. They first visited a very large and famous establishment in one of our great cities, where the attention shown them was so scant that they soon left. They next went to a shop so much smaller that it would have been classed as fourth-rate, but where the manager received them with the utmost courtesy. The result was that this superintendent of the shop was offered one hundred thousand dollars a year to go to Russia and superintend similar work there. "A large premium," was the comment of the paper which published the item, "paid for a little gracious courtesy."—SELECTED.

THURSDAY, JULY 16, 1914.

EDITORIAL.

REPLY TO A RECENT CRITIC.

(*Concluded from page 445*).

Having made clear, from examples and from the expressed purpose of the Lord to speak at times with "stammering lips," that we are not to expect classical elegance in ALL of the inspired revelations which He gives to mankind, some remarks shall next be made showing why the Book of Mormon, as a literary production, should not be of such a high standard as we find in some of the books of the Bible. There are several of them where poetry of an exquisite order graces the inspired page; and then, again, there are others where prose composition occurs. This latter is found in the historical portions which give a plain and straightforward narration of the events that are recorded. Now, the Book of Mormon is largely historical, and it is not fair to condemn it because its narrative portions are couched in prosaic terms, clear, understandable and unpretentious as the same kind of composition is in the Bible. In the enunciation of the law, also, there is not any noticeable elegance of style used. For instance, "Thou shalt not steal," or, "Thou shalt not bear false witness against thy neighbor," THOUGH WRITTEN BY THE FINGER OF GOD HIMSELF, are just plain commands without any ornamentation of verbiage or style in expressing them; and, when treating of such matters, the Biblical writers generally do it in about the same way. They seem to think they are doing well enough when they come up to the standard of simplicity set for them in the beginning by the Almighty. As an imitator of a celestial model, the Book of Mormon, in some respects, ranks high. It goes with a plainness and directness to the points in hand that are commendable, not censurable by any means; and for this VIRTUE it is held in esteem by hundreds of thousands of intelligent people the world over, who stand unusually high in social conduct in such important matters as "sobriety, thriftiness, zeal for education, and all other things that make for prosperous citizenship," as our friend admits of representatives with whom he has become acquainted. Now, these two divisions embrace the principal themes upon which the Book of Mormon treats, and so the opportunities for grand figures of speech, or a lofty style, etc., are necessarily very few.

Then, further, the Book of Mormon purports to be a record which was originally written in hieroglyphics, and one of the writers expressly calls attention to the fact that such a system is difficult in

practice, and for this reason the same perfection in composition can not be expected as where the work is done by means of a different system that is alphabetical (Book of Mormon, sub-division 9:31-33). This point is well taken; for it must be evident to every person who shall give the subject a little study, that hieroglyphics are not well adapted for a classical style of writing, and it does not seem that they can be used in rhythmic or poetical composition with any success whatever. Granting, then, that the originals of the Book of Mormon were in hieroglyphics, the simple style of composition and expression found in its translated form, are perfectly consistent with its claims, while an elegant style and diction, and a few professed Jewish songs and psalms in it of even a low degree of merit, would make any attempt to explain their occurrence a hopeless task in view of what the book professes to be; and so, far from being self-condemned on account of its simple style, the direct opposite is true; for anything like a rivalry of some of the best portions of the Bible in elegance of style, would have made it indefensible as an ancient record originally written in reformed Egyptian. Moreover, we have the authoritative statement that it was CORRECTLY TRANSLATED—a condition that evidently would not allow the translator much liberty to vary from the simple style of the original text. The translators of the Bible also have, as far as possible, accommodated their work to the style of the originals, not embellishing where it was ordinary, nor failing to manifest its beauty where greater excellence occurred—the only proper course to adopt. The lack of literary elegance in the Book of Mormon is, therefore, from more than one view-point, a consistency whose value demands our high appreciation. Since the text, unembellished as it is, conforms so nearly to what an unprejudiced judgment can readily discern it should be, the argument derived from its unpretentious style is altogether in favor of the contention that the claims made in and for itself are true.

Our friend does not question that Joseph Smith was the personage through whom the Book of Mormon, as we now have it, came into existence; but alleges that he was "nearly within the illiterate class." He does not seem to be aware that many able non-"Mormon" critics of that book in America long ago took the stand that it was impossible for an unschooled man, such as Joseph Smith undeniably was, to write a book like the one in mind, and have assigned its authorship to Sidney Rigdon, who was a scholarly and eloquent preacher. There is scarcely a prominent, educated anti-"Mormon" in America now who will charge that Joseph Smith wrote the Book of Mormon entire, or even used the Spaulding story as a base for it. They perceive clearly enough that an uneducated person could not have written it even with a whole library of romances at his command, considering some of its characteristics. And understanding, too, that to admit *his* authorship leads directly towards an acknowledgment of his claim

that he brought it forth by the power of God, they stoutly deny that he had any direct agency in the work of composing it.

Our English friend has evidently not studied the Book of Mormon very thoroughly, or he would not have admitted either that Joseph Smith was its author, in any sense, while, at the same time charging him with being "nearly within the limits of the illiterate class." For one thing, that book gives us a view of the principles of gospel truth so fully and harmonizing so perfectly with those of the Bible, that no disagreement and lack of unity has been sustained or claimed by any of its enemies. Illiteracy and a work of that kind do not belong together. The possession of a profound religious knowledge is necessary. Then, further, as already stated, the Book of Mormon is largely historical, treating in the main of an Israelitish people, and, hence, to write it without getting irretrievably confused, one would be obliged to have a very full knowledge of ancient Jewish manners and customs, of their forms of civil government, of their military system, of the genius of the Hebrew language—for thereare many Hebraic idioms and analogies found in the text of that book—he must be aware of the limitations of the Hebrew alphabet, and take care not to transgress them. He must have the ability, the genius to be able to write in utter oblivion of his modern environment, of his nineteenth century ideas, training, prejudices, and what not, in order that every page of his work shall not reveal its modern authorship. He must have an insight into human nature which will enable him to lay it bare with all the skill of a master, whether it be moved upon by the principles of righteousness or of evil. He must have a knowledge of the people who anciently inhabited the continent of America, and of the traditions of the Indians who live there at present. He must know what archæological research and the discoveries of travelers in that land brought to light up to the time when his book was written, and he must take care that beyond that point he does not go, for in the unseen and the unknown all is conjecture. However, to write the Book of Mormon as we have it, not only had all these things, and much more, to be known and observed, but its translator transgressed these bounds and wrote of things that were unknown among men, either learned or unlearned, at the time his work was done, yet we find that later developments have set the seal of truth upon his record. Now, we submit that the author who knows all these things and can do all this necessary work successfully, has advanced far beyond the meager attainments of the illiterate class—so far, indeed, that he has not a compeer on this earth in intelligence; in fact, does not exist himself. There is not a man living, nor a mortal who has ever lived, that can write a spurious history of an ancient people, such as the Book of Mormon contains, and have it stand the test of criticism and investigation into its claims to be an authentic history, as that despised book does. It will remain unimpeached as the inspired word

of God so long as it is not shown clearly that its record is fictitious. What our friend has to say, therefore, about its being "unfortunate" for our cause that Joseph Smith wrote a book, will be passed with the amendment that it is unfortunate only for our opponents, since the Almighty is vindicating its truthfulness in a very effectual manner.

Mr. Darnley further asserts that the "historical record of the body (that is, of the 'Mormon' people) during its early years is equally damaging to it in the eyes of all decent people, students or otherwise." With this statement before us, we wish to call the gentleman's attention to certain riotous proceedings which have recently occurred at Saltley, an account of which was published in last week's *Star*. They furnish instructive matter for study in connection with his testimonial that the "Mormons" now stand in their social life "unusually high in such important matters as sobriety * * * and all other things that make for prosperous citizenship." They surely, then, ought to be desirable citizens of any country; and Canada, a part of the British empire, is welcoming them to her domain as colonists by the thousands. At the trial which was the sequel to the mobocracy at Saltley, police officers testified that the "Mormons" in that city are peaceful and law-abiding, and, we add, that that is a characterstic of our people everywhere. The records of the criminal courts of this country, and of every other one as well, show that "Mormon" offenders against law and order are remarkably few in number. The late Home Secretary of this government, the Hon. Winston Churchill, caused an exhaustive investigation to be made into the charges of criminality that were lodged against us, and the report of the present Home Secretary corroborates the fact that there is no need for any new legislation affecting us as clamored for by our enemies. During the progress of that searching investigation, how many of our elders or laymen were arrested for any violation of the laws of this country? How many since it was concluded? Not one. Out of all the alleged cases where it was charged that young girls were being decoyed to Utah for immoral purposes, how many were proven, or "brought to light"? Not one. Did our people anywhere show signs of a guilty fear while the investigation was going forward? No. We welcomed the test. We had confidence in the officials of this government, and believed that the work would be done fairly, impartially and free from the prejudice of religious bigotry; and under these conditions we knew that our vindication was assured. We will welcome any further investigation by this government into our practices, which it shall see proper to make. We invite its officers to attend our meetings in uniform or in plain clothes, the visit announced or unannounced, as they shall choose. Let them watch the conduct of our elders and of the whole Church membership. We have no fear of the law. Like all other people,

who are the strength of this kingdom, we, except in unusually rare cases, live above the law. Its terrors are for evil doers, not for us; for mobocrats, not for those who obey it. It was people of this law-respecting class, Mr. Darnley, who were mobbed at Saltley—the evidence at the trial shows that—whose property was destroyed, some of whom were driven from their homes, and whose lives were put in jeopardy. They are religious, they meet together and worship God in a manner quite similar to that which prevails among sectarians; they sing hymns of praise to Him; they pray to Him as the Author of all good; they accept Jesus Christ as their Redeemer; they exhort one another to lead godly lives, and to do no evil to any one; yet these God-fearing men and women, these people who should be welcomed in any land as desirable citizens or residents because of their "sobriety," "thriftiness," "zeal for education," "honesty," "cultivated intelligence," "and all other things that make for prosperous citizenship"—the quoted terms are from Mr. Darnley's remarks—are the very ones who are loudly proclaimed from one end of this kingdom to the other as the very offscourings of society, as moral lepers, as unworthy to have a home among respectable people; and this opinion is held, too, by multitudes in this country and in others the world over. But men of the honorable class to which Mr. Darnley belongs, KNOW that these charges of vileness and criminality are false, and this government knows it now. It is so admitted in some quarters, directly or indirectly, and a few are bold and honest enough to speak in our praise. But the enmity which many cherish against us and our work will not allow them to confine their hostile operations to such as are lawful, and they break out into rioting and mobocracy, and then attempt to justify their damnable deeds by vilifying their victims. The false charges first made are followed by the shameful abuse of the innocent sufferers. Events at Saltley warrant these statements; and who can say with reason that similar conditions did not exist in other instances when our people have been MOBBED? These deeds were not in harmony with a state of civilization, to say nothing of one of Christian influence and culture, and if our people were guilty of everything laid to their charge, that guiltiness would not justify mobocratic proceedings against them. We notice, too, that amongst those who participated in the unlawful acts at Saltley, there were some theological students—men who are preparing themselves to preach the gospel of love and forbearance toward all their fellows. It takes demonstrations like these to make many upright men and women believe that such outrages are possible in a Christian community. But with the stern facts brought forth before an English court, they can not be denied truthfully.

Now, a number of similar mobbings against us in the years that are past have occurred in this country, and then the scene shifts to the United States, where our history is marked also by the abuses

we have suffered at the hands of men who have defied the law. Tracing events of a like character in the reverse order of their occurrence, we come at last to the days when this Church was in its infancy; at which time our people were also mobbed and driven, as history attests. There is a continuous chain of such events in our history from the time we first began to make it, down to the present. Englishmen know that there was no justification whatever for the mobbings at Saltley, that the charges of criminal conduct against us are false, and with these examples of anti-"Mormon" deportment before us, is it reasonable to assume that in the days of our early history no false accusations were then made against our people? No! Who does not know that like principles of evil everywhere and in all time bear like fruits? The Missouri and Illinois mobocracies affected more people than the Saltley outrages did; but who can fail to see that the spirit which animated the mobbers was the same. Were not our people subject to arrest and punishment by law the same as other people? Why not let the law take its course? Why should we be treated in this respect unlike other people—as wretches outside the pale of the law, as bandits and outlaws having no rights under it? Why this constant resort to VIOLENCE against us? Some say the men wanted could not be arrested because of the protection which their "Mormon" friends gave them. But if our enemies had sufficient power to drive thousands of the saints from their homes, they were certainly able to effect the arrest of all the leaders they wanted by proceedings within the law. If a "Mormon" be a criminal, that fact does not make the burning of his house, the ravishment of his wife and daughters and the expatriation of a multitude of innocent men, women and little children, acts of virtue—does not make them less heinous in the sight of God.

Joseph Smith was arrested more than forty times, but was not once convicted of any crime against the law, and because he could not be imprisoned or destroyed by legal measures, the mobocrats declared that if the law could not reach him, powder and shot should. It was men of this low, villainous character who testified against the "Mormons" in early days, and there are intelligent people who accept their word as truthful—as if creatures who were guilty of almost every damnable sin known would not LIE against their victims in order to excuse their own infamy. The revelations of the Saltley mobocracies should make fair-minded citizens of this kingdom refuse to accept the accusations of the Anti-"Mormon" League against the leaders or other members of this Church, unless proven by evidence that is unimpeachable. We protest against the testimony of mobocratic violators of the law being received as sacred truth, while that of thousands of upright and intelligent people is rejected as unreliable for no other apparent reason than that it is in our favor.

T. W. B.

BACKBONE IN RELIGION.

DURING the great rally of Christian students held recently in New York, among the notable addresses delivered was one by Dr. Charles A. Eaton, in which he made this startling accusation: "The reason that the churches and synagogues have more or less lost their hold with men is because the backbone is gone out of their religion."

This is strong language. Is it also true language? It is far truer than it ought to be. There is need to-day of stalwart Christians, Christians with backbone, Christians who know how to believe and give and work and suffer, and who will keep on believing and giving and working and suffering, no matter who opposes, no matter what the odds against them nor the cost of the endeavor. There are too many wabbly Christians, too many compromising Christians, too many faint-hearted Christians.

The founder of Christianity was meek and lowly, the Prince of gentleness. His great apostle Paul preached and insisted upon a complete submission to the divine will and a complete absence of self-confidence and self-assertiveness in the tasks of the gospel. But in endeavoring to carry out these ideals there has been a danger of overemphasizing the gentler side of religion and forgetting that Christ and the men who followed Him were men of gigantic courage. Paul could boast: "I am crucified with Christ"; he could tell how Christ had whispered to him: "My strength is made perfect in weakness"; he could call himself "the least of all the saints." Yet he could also declare: "So fight I, not as one that beateth the air"; he could recall that he had fought with wild beasts at Ephesus; he could declare, when warned that bonds and imprisonment and disaster awaited him: "None of these things move me." And he could assert, when at last his hour came to die: "I have fought a good fight."

"O God, my heart is fixed," the psalmist testified. The Christian heart should be so fixed in faith, so rooted in the love and strength of God that it will not waver nor be overthrown. There must be courage and vigor and enthusiasm in the work of God. Into these modern days of ease and luxury and the tolerance of injustice and evil there needs to come the spirit of the old Crusaders, the spirit that rises to the challenge:

> "The Son of God goes forth to war,
> A kingly crown to gain,
> His blood-red banner streams afar;
> Who follows in his train?"

The matter, after all, comes to the pointedly personal: What kind of a Christian am I? Do the forces of evil dislike and fear me? Am I a damage to their cause? Can I be counted on every time to take the side of God and of right and fight the fight with divine courage till the battle is won?—*Christian Herald.*

GOOD MANNERS.

How needful it is that the young should cultivate good manners! They cost you nothing, and make you many friends.

Have you ever noticed the difference in the conduct of children at the table?

There is a boy, who, when he eats, makes a noise with his mouth like a pig drinking.

He puts his knife into his mouth, and sometimes he licks it, and then helps himself to the butter with it.

He wipes his face with his napkin, or the table-cloth.

He fills his mouth with food, which he swallows without chewing.

When he wants to be helped, he cries out to some one, without a word of thanks; or, perhaps, he reaches across the table and helps himself.

Have you ever seen this boy? He lives somewhere, I am very sure.

Now, here comes another boy to dinner. We will watch him. He quietly takes his seat. He waits to be helped. If he afterwards desires anything, he says, "Will you please help me?" If he does not wish what is offered, he says, "No, thank you."

He uses his knife to cut up his food, which he puts into his mouth with his fork.

He eats slowly and quietly, and chews his food well.

When he has finished he does not tilt his chair back and pick his teeth, nor leave the table without asking to be excused, until all present are ready to rise.

He places his knife and fork side by side on his plate; and, when all are through, he rises with the rest.

Which of these boys do you admire the more?—SELECTED.

FROM THE MISSION FIELD.

Arrivals.—The following named missionaries for the European mission arrived in Liverpool on July 3rd, 1914, per s.s. *Tunisian*: Ernest M. Greenwood, Elsinore, Utah; Edward C. Rawson, Carey, Idaho; Thomas M. Argyle, Woods Cross, Utah; John S. Gould, Ogden, Utah; Howard J. Layton, Raymond S. Knight, Gerald E. Wright, Ernest R. Sanders, Vernon W. Dean, Henry Lloyd, Verner O. Hewlett, B. Everette Wilhelmsen, James A. Hansen, Charles C. Martin, Henry M. Grether, Charles L. Cottrell, Richard W. Robinson, Joseph A. Carlson, Salt Lake City, Utah; George S. Pincock, Sugar City, Idaho; Le Roy Frisby, Lorin Passy, Provo, Utah; Elmer B. Edwards, Panaca, Nev.; Lester C. Pocock, Tooele, Utah; Willis S. Thomas, Blackfoot, Idaho; Jorgen P. E. Rasmussen, Ephraim, Utah; Grover C. Jensen, Brigham City, Utah; James D. Johnston, Blackfoot, Idaho; Raymond W. Miles, St. George, Utah; Waldo W. Lyman, Fillmore, Utah; Joseph J. Fuellenbach, Eureka, Utah;

Kenneth J. Cannon, Logan, Utah; E. Woodruff Stucki, Paris, Idaho; Alma F. Smith, Draper, Utah; John H. Dalley, Summit, Utah; R. Dewey McKell, Spanish Fork, Utah; Floyd W. Neilsen, Bluff, Utah.

Appointments.—The elders who arrived for the British mission on July 3rd, 1914, have been appointed to labor in the following conferences: Ernest M. Greenwood, Howard J. Layton, London; Edward C. Rawson, Gerald E. Wright, Sheffield; Thomas M. Argyle, Lorin Passy, Hull; John S. Gould, Verner O. Hewlett, Leeds; Le Roy Frisby, Nottingham; George S. Pincock, Norwich; Raymond S. Knight, Lester C. Pocock, Liverpool; Elmer B. Edwards, Vernon W. Dean, Bristol; Ernest R. Sanders, Willis S. Thomas, Newcastle; Henry Lloyd, Birmingham.

Releases and Departures.—The following named missionaries have been honorably released, and took passage for Montreal per s.s. *Victorian* on June 24th, 1914: From the British mission—Clyde A. Russell. From the Swedish mission—Jacob P. Lambert, G. Alvin Schelin, Joseph B. Tueller. From the Swiss and German mission—Mark M. Bingham, Hyrum Martin. From the Scandinavian mission—Jesse H. Neilsen, Louis C. Jacobsen. On the same ship there was also a company of thirty-six emigrants in charge of Elders Jesse H. Neilsen, G. Alvin Schelin and Joseph B. Tueller; and on June 30th, 1914, Elder Reuben C. Anderson, honorably released from missionary service in the British mission, sailed for Boston, U.S.A., per s.s. *Arabic*.

The following named missionaries have been honorably released and took passage for Montreal per s.s. *Tunisian* on July 8th, 1914: From the British mission—Ernest W. Gee, Harry E. Page, Clarence E. Merrill. From the Scandinavian mission—Peter W. Kjar. From the Swiss and German mission—Milton Hyrum Harris, Burtis F. Robbins. A company of emigrants numbering twenty-nine also sailed on the same ship. They were in charge of Elders Milton H. Harris, Ernest W. Gee and Peter W. Kjar.

Elder Aerial G. Eames, who has been laboring in the British mission, has been honorably released, and, in company with his wife, sailed for New York per s.s. *Cedric* on July 2nd, 1914.

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